

I am the good Shepherd.  
John 10:11

# The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd giveth  
his life for the sheep.  
John 10:11  
Haugen, Rev. A. K.  
March 14

Volume 19 Postmaster: In matter concerning mailing write  
Rev. Josef B. Haave, Rose Valley, Sask.

Winnipeg, Manitoba, First No. in November, 1943

No. 21

20th Sunday after Trinity.

BRETHREN, LET US....

Epistle: Heb. 10: 19-31.

When the struggling Christian, despised by the world, and persecuted by his own, begins to look back and wonder if his new life is not all a mistake, it is good to feel the reassuring touch of a Christian brother and hear words of sympathy and guidance. Such was the condition of the Hebrew Christians to whom this letter was written. Bitterly persecuted and disowned by their families, the memories of the glorious temple and synagogue worship tempted them to backslide. How blessed then, for them (and for us) inspired words of brotherly exhortation and encouragement, "Brethren, let us....!"

Three times these words, "Let us," occur. Each time they exhort us to a genuinely Christian life. But it takes strength to turn exhortation into living. This strength is what the doubting Christian lacks, because his hand of faith is growing cold and letting go of the promises of God and the power of God.

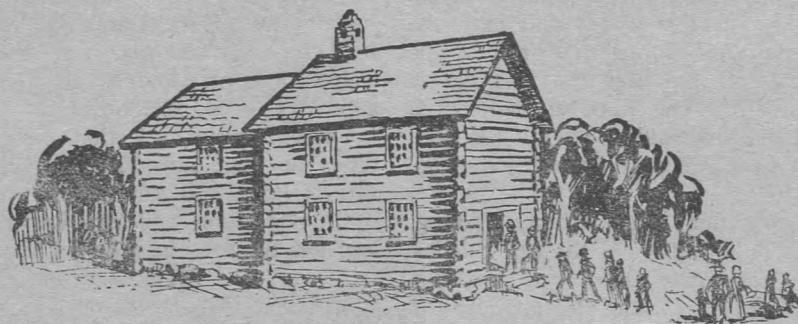
Therefore the discouraged Christian needs to be reminded of what has been won for him by Christ, and what he has as a Christian. And what do the Hebrew Christians, and you, my struggling brother, have? A far greater privilege than the Old Testament saints who were barred from the holy place in the temple. For through the shed blood of Christ we have access to the great Father heart of God. And Christ Himself is our great High Priest at the Father's right hand. When you begin to doubt, let God's Word speak faith and strength into your heart, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say His flesh; and having an high priest over the house of God".... (v.19-21).

When we have been reminded of what we have in Christ, know it, and believe it, strength is ours to follow the exhortation: "Let us draw near with a true heart in full assurance of faith,".... (v. 22). Then shall drooping heads and hearts be lifted up. "The storm may roar without me, my heart may low be laid, but God is round about me, and can I be dismayed?"

This admonition concerned our relationship to God, the following our relationship to the world: "Let us hold fast the profession of our faith without wavering; (for He is faithful that promised;)" — v. 23. The easy way is to live so that the world need not know that we are Christians. Confessing Christ by word and deed, is like pouring salt into the festering sores of the corrupt world. But salt we must be, or else worthless (Matt. 5:13). However the world's displeasure, whether imploring or threatening is not easy to face. It is only as we draw near to God, hear and believe His promises, that we have power to confess—to hold fast the profession of our faith without wavering.

The third exhortation concerns our relationship to our fellow Christian. Christians are not to live in isolation, but in fellowship. The weak are to help the strong. We all are weak and need a brother's help at one time or another. We miss blessings and sin against our brethren if we purposely stay away from the fellowship that centres about God's House. "And let us consider one another to provoke one another unto love and to good works; Not forsaking the assembling of ourselves together, as the manner of some is" (v. 24-25).

Verses 26-31 are a terrible warning to those who have received the knowledge of the truth, yet sin wilfully in turning away from Christ. Brother, for whom a glorious door has been opened to the throne of mercy by the blood of Christ, beware lest you tread under foot the Son of God and do despite to the Spirit of grace, (v.29)



MUSKEGO CHURCH, 1843

## At The Close of a Hundred Years

One hundred years have passed since our fathers dedicated their first church anchored in the soil of America. Looking back over a century, thinking through a hundred years, we bow our heads in humility before the God of the Ages. We confess and regret our lack of wisdom, our lack of willingness to put on the whole armor of God, that as fully consecrated implements of the Almighty Architect and builders of the church, we might, under God, have built a better and stronger church. God has given us so much to work with, so much to work for, and he has ever been so ready to help.

Recognizing all of our sins, frailties and shortcomings, we lift our eyes to the hills, to glorify the name of Him Who day by day hath blessed our feeble efforts and crowned our humble attempts with His benediction.

Today, as this first century of the life of our beloved church fades into the shadows of the past, we would come to His altars with a thankoffering, a thankoffering worthy of the precious heritage and the many blessings showered upon our church, upon our homes and upon our lives. It should be a worthy thankoffering for there is so much to be thankful for. It should be a large offering because all about us, there is so much to do in the Kingdom of God today. It should be a thankoffering truly consecrated to God, for He has set before us an open door, to go in and minister in the Name of our Blessed Savior, to a world of pain and sorrow, a world so much in need of the soothing and cleansing stream that flows straight from Calvary's fountain, straight from the heart of God.

Since the memorable meeting in the summer of 1936, our prayers have ascended to the Throne of Grace, that our thankoffering may be acceptable in the sight of God, that it may be truly a *thankoffering* and the carrier of the devotion of truly loyal and deeply consecrated hearts; a thankoffering that would pay homage to Him Who died for the church and her people and blessed them as they went on their way to fulfill the great commission of the Master.

In this, the Hundredth Anniversary Year of our church, we thank God that more than 100,000 persons have pledged to participate in the Centennial Offering. We thank Him for the 75,000 that have paid their pledges in full and for the many that we know will do so before the Centennial Year comes to a close. It is our sincere petition and hope that every pledge given as a pledge of gratitude to God, a pledge of love and loyalty to the Lord Jesus Christ and His church, may be paid by everyone

still in the land of the living. Won't you make an earnest effort to do so? God will bless and help you.

The decision of the church in 1936, 1937 and again in 1938 was, that every member and every friend of the church, young and old, rich and poor alike, and every organization should be invited and urged to have some part in the Centennial Thankoffering. There are still thousands that have not been reached. *Accept this as an invitation from your church to do so now!* Bring a gift worthy of God's many blessings upon your church through a century, a thankoffering for God's goodness upon your life.

Thanks be unto God for His church in our midst, through a hundred years. Thanks be unto God for the privileges that have been ours to minister in the name of the Lord to the men and the women that we have met on the road through life. Thanks be unto Him for the open door that He has set before us today, to go and minister to a world so cruel to the Kingdom of God, so destructive to His church today. Was there ever a time, when the world so much needed the ministry of the church and the Gospel of love as today? Truly the burdened souls of men can find release and healing, only through God's comfort born to men by the church of Jesus Christ.

Recently the Centennial Commission of the church passed the following resolution: "In view of the mounting needs of our foreign mission fields, the growing opportunities and challenge of the developing home mission fields, the emergency in Christian Education, and in view of the needs in our charitable institutions, Be it resolved that we recommend to the biennial convention that the above activities of the church share substantially in the funds collected for the Centennial Thankoffering, when the original objectives have been met."

This resolution, prompted by a close study of a world condition that defies description, speaks for itself. It comes to us as a challenge from the fathers and the mothers, whose task is finished, whose day is done. It comes to us as a challenge from the battle fronts of the world. In our hands, our sons and daughters have left the guardianship of the church that baptized and confirmed them, that blessed them on their way, as they went out to battle in defense of the blessings that are our common heritage. But first and last, the challenge comes to us as a mandate from Him Who gave His life for the church and her people, Who shed His blood for a sin-sick world: "Come for all things are now ready". "Go ye" — for we are His witnesses even unto the ends of the earth.

—E. C. Haavik.

## Each to His Task

O Thou who dost the vision send,  
And gives to each his task,  
And with the task sufficient strength,  
Show us Thy will, we ask;  
Give us a conscience bold and good,  
Give us a purpose true,  
That it may be our highest joy  
Our Father's work to do.

and thus slam that door eternally shut.

Brethren, let us draw near to God; let us hold fast our profession; let us consider our brethren. Amen.

—A. K. H.

## A Decaying Church

Some one tells the story of an artist who was once asked to paint a picture of a decaying church. To the astonishment of many, instead of putting on the canvas an old, tottering ruin, the artist painted a stately edifice of modern grandeur. Through the open portals could be seen the richly carved pulpit, the magnificent organ, and the beautiful stained-glass windows. Within the grand entrance was an offering plate of elaborate design for the offerings of fashionable worshippers. But—and here the artist's idea of a decaying church was made known—right above the offering-plate

## Your Pastor

Is he popular, or isn't he liked very well? Is he infallible, or does he have faults and make mistakes now and then? Are you proud of him, or are you a bit—well, disappointed?

How about his preaching? Are the sermons interesting, or do the people find them a bit tedious? Does he speak to individuals and give them spiritual advice, or is he inclined to confine his attention to sermons, meetings, weddings, baptisms and funerals?

In either case we know that he is not perfect, and the one who knows this best is the pastor himself. What are we to do about it—you and I? Shall we talk about him—which too often means criticize him? What good would that do? It will only discourage him, and, believe me, his heart is heavy enough as it is. Or shall we just hope and wait for a "change"? This only creates an atmosphere that tends to paralyze his spirit and smother the life of the congregation.

"Touch not mine anointed, and do my prophets no harm." Ps. 105:15.

No, there is something else that we can do. Something very different. Something far better for him and for the church and for our own little selves. One thing is to pray for him. Not because he is so "bad" that he needs our prayer, but because we want God to help him and use him and make him a blessing in his ministry. Yes, pray for him, not incidentally and half-heartedly, but with continued and fervent prayer in the perseverance of faith. God answers such prayers.

We also know that we love anybody that we keep praying for. Faithful intercession and faultfinding do not thrive together. The one crowds out the other.

Another thing that we can do is to assist the pastor in his work. Yes, really help him. To expect and demand and take and look for more, that's easy. But this makes us only *consumers*. *The Church needs producers*. Not people who only ride and say "Get-up," but people who are not afraid to get out in the mud around a mired car and pull and push.

Let us offer our services. Even if he doesn't give us a "commission" right then and there, the very offer and the spirit of it has helped him. Meanwhile we can make calls on the sick and the aged. We can speak to individuals about the "one thing needful." Not a passing remark, you understand, but real conversations that bring matters to a head. Or we can give attention to a child that will change the whole course of its life and the lives of those he or she in turn will affect.

If we pray for guidance and desire to serve, there are innumerable opportunities that present themselves for our use every day. And all this is helping and encouraging our pastor.

"In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive." Acts 20: 35.

We seem to hear your faithful, struggling pastor joining in the request of the great apostle Paul: "Continue steadfastly in prayer, watching therein with thanksgiving; withal praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ... that I may make it manifest, as I ought to speak" (Col. 4:2, 3). And again: "Finally brethren, pray for us, that the word of the Lord may run and be glorified, even as also it is with you; and that we may be delivered from unreasonable and evil men; for all have not faith" (2 Thess. 3:1, 2).

there hung a square box bearing the legend, "For Foreign and Home Missions," and right over the slot through which contributions ought to have gone he had painted a huge cobweb!



## The SHEPHERD — HYRDEN

Organ of the Norwegian Lutheran Church of Canada.

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Published: 5th and 20th of the month

Subscription price: 50 cents per year.

Articles, news, announcements send to the Editor. Money for the paper and change of address send to the Business Manager. When renewed before the expiry date shown on the address label the subscription will not be stopped. The subscription will not continue if left unpaid.

Entered as second class matter at the Post Office at Winnipeg, Manitoba.

Printed by  
THE CHRISTIAN PRESS, LIMITED  
Winnipeg, Man.

## Notice

The Association Meeting of the Canadian Lutheran Bible Institute will be held, God willing, Tuesday November 30, 1943.

## Taking Things for Granted

*Bless the Lord, O my soul, and forget not all His benefits.* —Ps. 103:2.

I was a visitor in a home the other day, where I saw something that troubled me very much. The son in the home, who was no longer a boy, acted out to perfection the "take-it-for-granted" spirit that is said to be so prevalent in this generation. He entered the dining room without greeting anyone, called for something to eat, sat down to eat before any of the others were ready, took the best of what had been prepared, yet grumbled about the cooking, expected his mother to wait on him hand and foot and whined when she didn't move quickly enough, rose from the table without a word, put on his hat and coat, and left with a, "So long. I'm going up the street."

As I witnessed the scene, mingled emotions surged through me—pity, disgust, anger, desire to help. When he left, a prayer went up in my heart to God that when the lessons of life came his way, as they surely will, they would not be so severe as to break him.

In a little while I was on the street again—alone with my thoughts. Then the scene I had just witnessed came home with renewed meaning. Was not the dining room but a picture of the world—the mother, of God—the young man, of each one of us? And up in my heart, one by one, came thoughts of the times I had taken God "for granted." Times when I had been presumptuous; times when I had thought only of my own interests; times when I had "breezed" in and out of His presence without a word of greeting; times when He had been so gracious to me and I so ungrateful. As one after another my memory's messengers accused me I felt ashamed, O so ashamed—and up from my heart went a prayer for forgiveness and a sincere hymn of thanksgiving for His unseasing mindfulness and care even of a child who had "taken things for granted."

—Anonymous.

The Ibbestad Lutheran Church was the scene of an impressive service Sunday October 3, when nine young people of the Ibbestad-Enchant congregations spoke their confirmation vows. Catechization took place at the morning service. In the afternoon the confirmands renewed their baptismal covenants and received the Lord's Supper. A congregational dinner was served by the ladies of the two congregations at noon.

The young people confirmed were: Helen Orsten, Shirley Orsten, Ruby Severtson, Estelle Howg, Leroy Howg, Leroy Brandon, Harold Orsten, Ivy Mikalson, Margit Mikalson.

The confirmands had received instruction as follows: Regular meetings with the pastor, vacation Bible School conducted by Agnes Otteson, and Harold Severtson. Agnes Otteson is a graduate of CLBI and Harold Severtson a student at Luther Seminary, Saskatoon. The climax of instruction before confirmation was two weeks of special instruction by the pastor.

—M. E. A.

## Edmonton Circuit Meeting

It was indeed fitting that the Edmonton Circuit Centennial meeting should be held in Bardo Congregation, near Tofield, Alta., Rev. A. M. Vinge's parish. Bardo congregation is not only the oldest in our Edmonton circuit, but it is also the oldest congregation of our Church in the Canada district. It is 49 years now since the Bardo settlement began with Rev. Bersvend Anderson as their first pastor. And the word of God sown in this congregation from the time of this pioneer pastor and until the present day has borne rich fruit. The blessings from the past are abundantly manifest here. The work of the church has paid rich dividends. We felt the need to thank God; we were encouraged to go forward!

The convention began Friday evening, Oct. 29th, and continued through Sunday evening. The theme chosen was: That We May Go Forward; and the special text chosen was Isaiah 54:2 "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes."

The following topics were presented: Forward With Christ; and Why Canada District Rejoices This Centennial Year by Rev. J. B. Stolee; The Light That Burns in The Storm, for the Luther League program; and The Church, for the Sunday morning service by Rev. M. S. Johnson; Rev. A. M. Vinge gave the confessional address at the Communion service, and on Sunday afternoon spoke on the topic That We May Go Forward.

Greetings were brought from Mrs. G. Hendrickson for the District W.M.F.; and Miss Irene Rude for the District L.D.R.; Mrs. J. Holte for the Circuit W.M.F. and Miss Olga Kirklund for the circuit L.D.R.; and Mr. Henry Holte for the circuit Luther League. Besides this the W.M.F. and L.D.R. had charge of Saturday's afternoon program when they presented a Centennial program in Story and Song; and on Saturday evening the Circuit Luther League had charge of the service. Having mentioned these numbers of the program we have by no means mentioned all. For there was much good singing, there was a well attended Communion service, and there was a closing session of Prayer and Praise led by Mr. Henry Holte. Neither would we forget the Christian fellowship, the generous hospitality, or the Centennial offering.

The officers elected for the circuit were: President Rev. A. M. Vinge; Vice Pres. Rev. M. S. Johnson; Sec'y. Rev. J. B. Stolee; Treas. Mr. M. B. Ness; Financial Sec'y Mr. Oscar Likness.

J. B. Stolee.

## Rev. and Mrs. P. Overlid honored

Culled from a news item in the Hayward Pioneer we find that Rev. Overlid reached the age of seventy years in July 21st. The children gathered that day to honor them. The two children not present were Elias Overlid, and Mrs. Ludwig Melsen. The home of the honored couple is being installed with electric lights as a gift from the family.

Rev. and Mrs. Overlid were also honored by Bethel, Skudness, Bethlehem and Bethany Congregations. Each congregation presented the honored guests with a purse of money.

Mrs. Overlid did not reach the age of seventy until September, but the festivities in each place was for both of them. Rev. Overlid is now temporarily serving the Melville parish.

—V.

Confirmation Service and Communion was held in Bardo Lutheran Church on Sunday October 17. The following gave public testimony of faith in confirmation: Rebecca Eide, Doris Hendrickson, Ila Moen, Marie Heiberg, Eystein Heiberg, Leroy Finseth, and Charles Rude. The confirmation text was John 10:1—4, the theme; The Compassionate Shepherd.

## Herrens vei — vaar vei

Vaar Herrens vei er full av stille gleder naar man den har i troen riktig kjent, saa hjertet er til veien trøstig vendt. Naar man sig dertil rett bereder, saa er vaar vei og full av stille gleder.

Av C. F. Richter,  
Oversatt av Brorson.

## The Southern Alberta Circuit

The Circuit Convention was held at Idelseigh Lutheran Church, M. E. Arneson pastor on Sunday October 17. All dissertations were based on Philippians 3 with Rev. Olson speaking on Salvation, M. E. Arneson on Sanctification, and P. G. Hanson on Glorification.

The Circuit W.M.F. program was given on Sunday afternoon with vice president Mrs. A. Fjordbotten presiding. Mrs. Morris Berg spoke on Thank-offering. Mrs. Fjordbotten on the Cradle Roll, and Mrs. R. Olson read the report of the District Convention, prepared by the circuit delegate Mrs. P. G. Hanson.

Special music selections consisted of duets by Rev. and Mrs. R. Olson, Mrs. Morris Berg, and Anne Wick; vocal solos by P. G. Hanson, and Mrs. Robert Walper, and two numbers by a ladies chorus.

M. E. Arneson, reporter.

## Bekjendtgjørelse

Den norde Saskatchewan Indremissionsforening afholder sit høst-møde i Sarons kirke ved Hagen, Sask., den 12—14de november. Temaet for møtet er det femte kapitel av Hebræerbrevet.

Carl Thompson,  
Lars Njaa.

## "Hvo veed hvor ner mig er min ende"

Paa lørdags morgen den 25de september hendte den verste ulykke i Pleasantdale, Saskatchewan's historie. Mrs. Campbell, nee Taladen, medlem av Iron Springs norsk lutherske menighet syd fra Watson, Sask., pastor L. M. Hansons kald, stod op tidlig om morgenen for at lage frokost. Natten før hadde børnene paa grund av sykdom holdt hende vaaken hele natten. Hun gik likesom halvt i søvne — Det vilde ikke brenne i ovnen—saa held hun olje paa! Med ett saa stod hele huset i brand! Før hjelp kom til var alle hendes fire børn kvalt av røken. Allen Stanley, seks aar; Margery Annebelle, fire aar; Lyle Gordon, tre aar; og Earl Palmer, et aar. Mrs. Campbell var saa ordbrent paa ansigtet og armen, og forfjamset av skrek at hun blev sendt til hospitalet i Melfort, Sask.

"Det er nok ingen moro at vere bestefar idag" sukket gamle Taladen.

Følgende mandag forreitet undertegnede ved begravelsen og talte over teksten — 2 Mos. 3:1—5. De fire smaa laa sammen i en pen hvit kiste—to i hver ende. Mr. Campbell og flere av hans kammerater fra flyveskolen i Dafoe, Sask. var tilstede; men stakkars mor blev holdt paa hospitalet. Nu, Gud ske lov, er hun i god bedring.

Uten tvil den største begravelse i Pleasantdale, Sask. historie. Maa Gud faa lov til at trøste de sørgende.

—Peter E. Nelson.

## Dødsengelen

Dødsengelen gjennom Landet drog,  
Og nung og gammel bort han tog,  
Han skante ingen Alder.  
Men gik han end din Dør forbi,  
Saa husk, det skedde kun fordi  
Langmodig herren kalder!

Helene Thorsen.

## Den lykkelige dag.

For ikke lenge siden laa en indfødt paa Sydhavsoerne for døden. Som han laa og talte om himmelen, vendte han sig til missionæren som stod hos ham, og sa:

"Naar jeg kommer i himmelen, vil jeg først og fremst takke og prise Jesus, fordi han har frelst saadan en arm skapning som jeg er. Dernest vil jeg fortelle ham om dig; ti du var den, som først viste mig veien til himmelen. Derpaa vil jeg se mig om efter det sted, hvor helgenerne kommer ind og der vil jeg sette mig ned og vente paa dig. Og naar du saa kommer, hvilken lyksalig dag vil det da ikke bli! Da vil jeg ta dig ved haanden og lede dig til Jesus og si til ham: Jesus, Jesus, se her er manden, jeg talte til dig om."

Hvilken lykkelig dag!

Ta dig iakt for aa nivållere opstandelsen ned til bare aa bety innledningen til en oplevelse for mig, en aapenbaring av alt den Gud har i vente for mig.

—Oswald Chambers.

Mange mennesker vilde leve lykkelig, hvis de bekymrede sig like saa lite om andres saker, som om deres egne.

## DET FØRSTE BUD

Matt. 22, 34—46

Av borgermester Johs. Solem

"Mester, hvilket bud er størst i loven? Han sa til ham: Du skal elske..." (Matt. 22, 36—47).

Hvad loven og profetene krever av os, det er at elske. Elske Gud av et helt, udeelt hjerte. Elske vor neste som os selv. Ja, elske vore fiender. Og Jesus modererer ikke noe paa dette krav. Tvertimot, han skjerper, utdypet og fuldstendiggjør det.

Hvordan greier saa vi mennesker at opfylde dette bud? Det er vist enkelte som tror, at de greier det, greier det saa noenlunde ialfald. Men det er bare de som farer med fusk i sit gudsforhold. Alle som her er erlige, kommer tilkort, saa ynkelig tilkort. Ti naar vi i alvor og sandhet skal forsøke at opfylde dette største bud i loven, saa opdager vi at vi er fødte egoister. Vi elsker os selv mest. Vi søker vort eget. Det er naturlig for os. Egoismen har gjennemsyret hver trevl og traad i vort vesen.

Og det vi kalder kjærlighet hos os, naar det skal analyseres indfor Guds hellige, alvitende aasyn, da opdager vi til vor forferdelse at det meste av det er ret og slet egenkjærlighet. Vi elsker andre fordi vi elsker os selv. Vi elsker andre fordi vi har fordel og nytelse derav.

Ja, slik er vi mennesker. Det opdager vi naar vi lærer os selv at kjende.

Men hvordan kan vi da greie at opfylde det største bud i loven? Vi greier det slet ikke. Og hadde vi ikke andet end loven, som stiller dette krav, da saa det ilde ut for os. Da var veien stengt baade til frelse og kjærlighet for os.

Derfor er det saa gjldt at vi har evangeliet som forkynder os: "Det som var loven umulig, det gjorde Gud, idet han sendte sin søn i syndig kjøds lignelse og for syndens skyld og fordømte synden i kjødet, for at lovens krav skulde bli opfylt i os" (Rom. 8, 3—4).

Hvad var det som var loven umulig? At faa os til at holde budet — at faa os til at elske. Loven krevet det av os. Men den gav ingen kraft til at opfylde kravet. Men det gjorde Gud da han sendte sin søn og fordømte synden i kjødet.

Det naadens under er det som er aapenbart for os ved Jesu kors. Der — og kun der — ser vi Guds kjærlighet til vor frelse.

Og naar vi i troen tilegner os og lever paa denne Guds kjærlighet til vor frelse aapenbart ved Jesu kors, da sker det vidunderlige, at Guds kjærlighet blir utøst i vore hjerter ved den Helligaand. Vi lærer at elske med den kjærlighet hvormed Gud elsker. Da blir det sant for os som for apostelen: Vi elsker fordi han elsket os først (1 Johs. 4, 19).

Vore sjøfolk som seiler paa Ishavet kan fortelle os om de kolossale isbjerg som de møter der. De er saa store og svære at intet synes at kunne overvinde dem. Men pludselig forsvinder de.

Hvad er hendt? Jo, isbjergene er kommet ind i den varme strøm fra Golfen. Da er de snart overvundne og smelter vek. Saaledes ogsaa med os mennesker, som alle av naturen har kolde, egenkjærlige hjerter. Lever vi vort liv i strømmen av Guds kjærlighet fra Golgata kors, saa kan vi lære at elske med den kjærlighet som er lovens fylde. Den kjærlighet som oppfyller det største bud i loven.

## De smaa ting!

Billedhuggeren Michel Angelo var iferd med at arbeide paa et av sine store verker, da han fik besøk av en ven. En tid efter besøkte vennen ham igjen, og billedhuggeren var endnu beskjeftiget med det samme arbeide. Da vennen saa dette, sa han: "Du har været lad, siden jeg sidst var her."

"Nei, det har jeg ikke," svarte billedhuggeren, "jeg har pudset denne del og poleret denne. Jeg har gjort disse trek blødere og denne muskel større; jeg har git denne læbe mere uttryk og dette lem mere styrke."

"Det kan saa være," sa den anden, "men det er jo bare smaa ting!"

"Det kan du ha ret i," svarte Michel Angelo, "men husk paa, at smaa ting danner fuldkommenhet, men fuldkommenhet er ingen smaa ting."

## Gift to the Shepherd

In memory of Emil Vasgaard from the Berild Children of Carlos, Alberta, \$2.00.



## THE BETHANY SUNSET HOME

Dear Editor:—

At the same time as I am sending in the list of donations. I wish to take this opportunity of thanking all the kind friends, who helped to make the annual Home Day Sept. 26 such a blessed day. Especially do I like to mention the speakers, Rev. Odland, Rev. Haave and Rev. Rude, for their inspiring messages. And to the Rev. and Mrs. Haave for their songs both in church and at the Home for the old people. They enjoyed it so very much. Thanks to Miss Rude also, for her Solo.

It was a day that will be long remembered. Please accept our sincere thanks! We also want to express our sincere thanks to the many friends far and near, who so faithfully remember us from time to time with their gifts.

May God's richest Blessings be yours.

The Board of Charities met at the Home October the 5th. All the members were present except Mr. Kirkvold of Calgary. We hope and pray, Mr. Kirkvold will be able to be with us at our next meeting, sometime in January or first part of February, God willing. The Bethany Home family wishes to thank the members of the Board, for their unfailing support.

Mr. Iver Oilund has come to the Home, recently, from Grande Prairie.

With kindest greetings to each and every one of you.

Sincerely,

*Sister Marie Weiks.*

P.S. I wish to thank Mrs. A. Iverson for donation sent in. Letter and Receipt was sent, but it returned, marked unclaimed.

—M.W.

### Gifts in Cash

AMISK CREEK, ALTA.—Friends of Mrs. O. Fosmo, in her memory: Mr. and Mrs. B. Ness and family, Hr. and Mrs. I. C. Olson and family, Mr. and Mrs. C. Erickson and Donald, Mr. and Mrs. E. A. Moen and family, Mr. and Mrs. A. Patterson and family, Mrs. C. Berg and P. C. Moen and family Mr. and Mrs. A. Haugen and family. Mr. and Mrs. H. Hillerud and family, Mr. and Mrs. C. Johnsrude and Frank, Mr. A. Erickson and family, and Mrs. A. Flaaten—Total \$6.50.

BAWLf, ALTA.—Mr. and Mrs. Owren \$2.00. The Home Day Offering and Collection \$76.40. Rev. J. Tandberg in memory of Daniel Harold Nelson, Naicam, Sask. \$2.00; in memory of Rose Marie Andall of Winnipeg \$2.00; in memory of Rev. J. M. Gemmestad of Orfordville, Wisc. \$2. Mrs. Helen Scheidegger for Home Day \$1. Mrs. and Mr. John Bruce in memory of Mary Boldue \$1.00.

CAMROSE, ALTA.—Mr. and Mrs. Hans Servold and Family, in memory of Gordon Hough 65c. Mr. and Mrs. Braaten \$1.00. Mr. and Mrs. Roen \$1.00.

DAYSLAND, ALTA.—William Holland and Stela, in memory of Mrs. Midbo \$5.00. Mr. and Mrs. Karl O. Larson, in memory of Johan Sather of Strom \$1.00. Mourits Jacobson, Mr. and Mrs. F. Carlson and Mr. and Mrs. Brown in memory of Mrs. Midbo \$3.00.

EDMONTON, ALTA.—Mrs. Erick Johanson, donation to Bldg. Fund \$3.00.

EDBERG, ALTA.—Mr. and Mrs. Rasmussen Donation \$2.00. A Friend \$1.00.

DONALDA, ALTA.—Mr. and Mrs. B. J. Stolee, in memory of J. Trotland \$1.00.

ENCHANT, ALTA.—Mr. A. O. Hanson to Bldg. Fund \$10.00.

HOLDEN, ALTA.—Mr. and Mrs. E. Aspeness and family and F. Aspeness, in memory of James Wallace \$2.00. Mr. and Mrs. Stensrud and Family, in memory of Fred Wagner \$2.00.

KINGMAN, ALTA.—Mr. and Mrs. Hans Boness, in memory of Grandmother Fosmoe \$1.00; also Peder and Parnell \$1, and Mr. and Mrs. Herman Lawson \$1.00. Mr. and Mrs. John Thronson, in memory of Mrs. Elmer Olson \$1.00.

OHATON, ALTA.—Mrs. C. Thomas, in memory of Fred Wagner 50c. In memory of Mrs. Mary Boldue from: Mrs. Hanson, Alice and Lilian \$2.00, Mr. and Mrs. Geo. Bruce \$2.00, Mr. Albert and Iver Bruce \$2.00.

RYLEY, ALTA.—In memory of Mrs. Mary Boldue from: Finvold Aspeness \$1, Mr. Olaf Bruce \$1.00, Mr. and Mrs. Ole Hjelter \$1.00, and Mr. E. Blades \$1.00.

TOFIELD, ALTA.—Bardo Ladies Aid, Rev. A. M. Vinge, Pastor, in memory of Mrs. Fosmoe \$3.50, and also from Friends at Bardo \$7.20.

WETASKIWIN, ALTA.—From a friend in Prince Albert Circuit, Sask., sent in by Rev. K. O. Kandal for Building Fund \$10.00.

VIKING, ALTA.—East Scandinavia Ladies Aid, Rev. J. B. Stolee Pastor, in memory of Johan Sather of Strom, Alta. \$5.00, also from Mr. and Mrs. Ed. Thompson \$2.00, and Mr. and Mrs. Carl Knutson \$1.00. East Scandinavia Ladies Aid in memory of Mrs. Midbo, to Bldg. Fund \$5.00, and West Scandinavia Ladies Aid \$5.00.

ARMENA, ALTA.—In memory Mrs. Skaret from: St. Joseph Ladies Aid, Rev. S. Rude Pastor, \$3.00; Olga, Richard and Roger Skaret \$1.00; Kringen Sisters \$2.00; Mr. and Mrs. Bert Lomness \$1.00; Mr. and Mrs. Lony Broen \$1.00; Mr. and Mrs. Andreas Lyseng and family \$1.00; Mr. and Mrs. Martin Moen 75c; Mr. and Mrs. O. Grue \$2.00.

HAY LAKES, ALTA.—In memory of Grandma Skaret from: Mr. and Mrs. Henskelsen and family \$2.00, Art. Wilma Henskelsen \$5.00, Mr. O. J. Sware \$1.00, and Lars and Aven Grue \$2.00.

HAGEN, SASK.—Mr. and Mrs. C. O. Gones in memory of Mrs. I. Nodland \$2.

LAJORD, SASK.—Mr. and Mrs. Albert Iverson, in memory of Oscar Heslo of New Westminster, B.C. \$3.00.

### Gifts in Natura

BAWLf, ALTA.—Mrs. Reta Ohman served lunch to the Bethany Home family. Mrs. K. O. Eggen, table cover. Mr. N. L. Kvittum donated several hours of carpenter work to the Home. Mr. and Mrs. Mosand 15 doz. Eggs. Mr. and Mrs. Ole Krogstad 4 chickens.

CAMROSE, ALTA.—Mrs. Storlees, 1 towel and 2 doz. doughnuts.

EDBERG, ALTA.—Rev. E. B. Haave 1 pair flannelette blankets. A Friend of the Home from Rev. Haave's Congregation 2 towels and dairy products.

EDMONTON, ALTA.—Central Lutheran Rev. M. S. Johnson, Pastor, L.D.R. 6 pair of pillow cases. Central Luth. Ladies Aid. Mrs. Carrie Groved, 1 box Chipso. Mrs. Lars Anfinson 1 box Chipso. Mrs. L. Foster 1 qt. of canned fruit. Mrs. Enock Loveseth 2 qts. of fruit. Mrs. S. Espedal 1 qt. of fruit. Mrs. S. Love 1 sealer of jam and 1 of pickles. Mrs. W. C. Esdale 1 towel. Mrs. Pete Olson 1 lb. Coffee.

IRMA, ALTA.—Mr. and Mrs. E. R. Erickson large amount of Dairy products.

VIKING, ALTA.—Mr. and Mrs. Ben Likness, one small sack of carrots.

PRINCE RUPERT, B.C.—Mrs. Matt Norgaard one gallon of canned fish.

STARBUCK, MAN.—Mrs. G. Lofto 1 Quilt cover, Absorbent Cotton 2 rolls, and Second handed clothing, 2 pr. of pillow cases, 2 coat hangers, 1 Bed spread, 2 neck ties, one flannel sheet, 2 peices of Woolen underwear, and 3 small doilies, 1 dress shirt, and one black coat.

### The Value of a Reading Church Membership

Recent years have shown the astounding power of information, whether false or true. One of the great weapons this was has developed is that of propaganda. Often we have observed the destructive influence of false propaganda. Nations can become internally weakened, morale can be destroyed by misleading statements. Propaganda deals in information; information, whether true or false, leaves its mark.

As a Christian church and a W.M.F. it is well that we realize the importance of being informed. If it is necessary in temporal life, if it is worthwhile in war-waging, how much more is it not necessary in the greatest enterprise of this world—the Christian church. An informed church membership will result in an active and fruitful membership. Information often comes by hearing, but more regularly by reading. "Reading maketh a full man." Realizing this, our W.M.F. has for many years stressed and encouraged a reading membership for an active membership.

The first value of a reading church membership is that of growth in Christian faith and experience. Paul wrote to Timothy: "Till I come, give heed too reading to exhortation, to teaching. Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all", and again, "Study to show thyself approved unto God, a workman that needeth not to be ashamed". The reading referred to was that of the Scriptures, which must be first on our reading list. True spiritual

growth can only be attained through Bible reading. This was George Muller's testimony after long experience: "The vigor of our spiritual life will be in exact proportion to the place held by the Word in our life and thoughts. Since I began to search it diligently, the blessing has been wonderful. I have read the Bible through one hundred times, and always with increasing delight. Each time it seems like a new Book to me. I look upon it as a day lost when I have not had a good time over the Word of God".

How valuable daily Bible reading is, we cannot say until we have actually tried it. From such reading comes increased love to God and man, more love for souls, and deeper interest in the work of the Kingdom. With the development of these things, most of the little, common, and vexing problems in church and W.M.F. work disappear, for we are of one mind, looking to the advancement of Christ's Kingdom here among men.

Let us read the Bible first of all. To start with it may be just a few verses, but if you are faithful in those few, you will soon find yourself reading more until it gets to be a chapter a day and perhaps two. We say we haven't time, but have you ever noticed how long it takes to read a chapter? Time yourself tomorrow. For those who desire them, many fine Bible study helps are available. One which is used very widely in our church is, "Bible Reading for Daily Living", a small pamphlet put out by the Faith in Action Movement. Seek your pastor's advice as to other available helps.

A second value of a reading church membership is that it helps to develop our usefulness. We learn by doing. We also learn by what others have done and experienced. Christian literature develops us for Christian usefulness. What lessons of courage, sacrifice, and service can we not learn from books about missions and missionaries? How much can we not profit by reading of the work and plans of other Christian workers in other places? Do we know what is happening on our foreign fields and to our missionaries during this war, and what we may do to be of service? We cannot know unless we are informed, and that is best done through reading. Our church is hoping to open new mission field in South America—did you know that? The Missionary Magazine, published monthly, is a wonderful means of keeping informed.

A third value of a reading church membership is that it leads to an informed and interested membership. The average church member often knows so little about the happenings in his own church body, but if he would read the church papers he could keep informed. Our own work, our own congregation grows in our interest as we see it in the light of other congregations. We begin to realize that we are not only a few, but that we are many who love the same church and seek to build the same Kingdom. Then, too, we come to know about the united efforts of the church. Items from the old peoples' homes and children's homes remind us of the need of charities in our work. As we read of the passing of some aged servant we think of and aged widow who looks to the pension which we are privileged to help supply. Activities and progress at our schools and colleges are reported, and we are happy to think that we too are doing something toward making Christian education possible. Foreign and Home Mission incidents appeal strongly to us, for we are trying in our small way to obey Christ's command "Go ye into all the world". The more we read, the more interested we become.

Many, many more values of a reading church membership could be pointed out, and if you

read your Bible  
read good Christian books,  
read our church papers,

you will discover them for yourself, but above all, you will find the way unto life eternal with Christ Jesus.

Paper written by Mrs. Lokensgard for the Saskatoon W.M.F. Circuit Convention June 19th, at Spring Creek.

### Come Sincerely

My friend, I am glad to offer you a Gospel that holds out hope for all who honestly come to Christ. There is only one class of people whom Christ cannot help. It is those who are not sincere when they come to Him.

—Hallesby.

## SELMA

During the last war Mr. Henry Hecht served for three years in the Russian army on the far-flung battlefields of the Ukraine. The hardships he had to go through left him a physical wreck, subject to attacks of bronchitis and asthma. After the war he settled near the world famous Dneiper Dam. On the twenty ninth day of October 1926 his first child—Selma, was born. She was baptized by a Lutheran pastor, Rev. L. Kludt a very close friend of this Christian family. The times were hard and nearly all food was rationed. On one occasion the father in spite of his frail health walked twenty miles to get five loaves of rye bread. The famished family was glad to eat it dry—without butter.

Since very few families around there lived Christian lives, their pastor advised them to leave for Canada. There he hoped that the spiritual conditions would be better.

"You better come along too" they pleaded with him. "No, I must stay on as long as I can be of some use" was his last farewell message.

This family left for Canada in 1928. This spring I was pleasantly surprised when I received a letter from Selma Hecht. She wanted to enroll in one of my confirmation classes. Being that she was working out, and twenty-five miles from Naicam she had to study by herself most of the time.

On the twenty-fourth of October she was confirmed in a class of ten. Her father was absent on account of his asthma, but her mother was present.

Mrs. Henry Hecht would like to hear from her former pastor Rev. C. Kludt. He left for Canada in 1930. In 1928 he was forty years old, six feet tall, well built, had brown eyes and hair, and a full face.

If any one of you reading this kindhearted man, please write:

*Rev. Peter E. Nelson,  
Naicam, Sask.*

### The Redemption of Youth

Nineteen out of every twenty who ever get saved do so before they reach the age of twenty-five.

After twenty-five, only one in 10,000.

After thirty-five, only one in 50,000.

After forty-five, only one in 200,000.

After fifty-five, only one in 300,000.

After sixty-five, only one in 500,000.

After seventy-five, only one in 700,000.

Dr. Wilbur Chapman tested a meeting where 4,500 were present. The result was:

400 were saved before ten years of age.

600 were saved between twelve and fourteen.

600 were saved between fourteen and sixteen.

1,000 were saved between sixteen and twenty.

Twenty-five were saved after thirty years of age.

1,875 were unsaved.

### Praying and Working

Look for God's thought in all the incidents, circumstances, and objects of your daily life. Do not stop at the outward; penetrate to the inward and eternal. Beneath that bitter physical suffering there are stores of divine fortitude and grace. Beneath that trying dispensation there are celestial compensations. Beneath those sweet family ties there are suggestions of love and friendship which can never grow old or pass away.

*F. B. Meyer.*

### Behany Lutheran Church, Donalda, Alberta

In the centre of one of the old Norwegian pioneer settlements, six miles north of Donalda, stands Bethany Lutheran Church, a testimony and an invitation to the kingdom of God in our midst. The church was begun in 1915. Last year an apse was added. This year the altar was built by Mr. K. Collin, a member of the congregation. The picture was painted by Mr. S. Daciuk, of Edberg.

"Nobody can become an enthusiast for any cause with which he is not familiar—The only type of a laity which is dangerous in the church is an ignorant laity".

—American Lutheran.



## "COME YE AFTER ME AND I WILL MAKE YOU FISHERS OF MEN."

Matt. 4:19

### Henceforth Ye Shall Catch Men.

Luke 5:10.

God calls His children to be fishers of men. In John 1 we read about the conversion of some of the disciples of Jesus. In Matt. 4 and Luke 5 we see how these same men were called to follow Him in complete obedience and consecration, and He would make them fishers of men. Every Christian is called by God to be a soul-winner, personal worker, and a fisher of men.

It is tragic how few there are who have in dead earnest heeded this call. Oh, what a shame it will be in the day of His appearing if we are empty handed, having not led one soul to the Savior. Jesus uses the "parable" of fishing to give us instruction on how to be successful soul-winners. The disciples had fished all night and caught nothing. Jesus commands them to launch out into the deep. Then they catch so many fish that their nets begin to break. Let us learn some precious lessons from this parable on how to catch men alive.

1. *First, we note that Jesus called saved men to be His witnesses and soul-winners.* It was after the disciples had found peace that they received the commission to catch men. This is a simple truth, yet very important to remember. Jesus asks how can the blind lead the blind? Yet, there are many who work in church, teach in the Sunday School, sing in the choir, usher, serve on the Board, etc., who have never met their Savior. Jesus says such folk are leading others into the ditch of hell, instead of to heaven. How terrible to be guilty of sending a single soul to an endless hell. This truth should call every lost soul to solemn reflection and cause him to turn to God lest another day be spent in leading others to perdition.

2. *Jesus tells the disciples that if they are to be fishers of men they must leave all, come after Him and follow Him.* Consecrated, obedient, surrendered, yielded disciples will always catch fish. He makes the promise to such, "I will make you fishers of men," or in other words, you can be sure, absolutely sure, that you will win souls for Christ. Our concern then must not be how many fish we can count which we have caught, but that we are rightly related to Him as a branch to the Vine, abiding in Him, and surrendered. Then our every word, act, and deed will be effectively in winning the lost.

3. *We must be obedient to Jesus as to the place, time, and nature of service.* The disciples caught fish because they obeyed Jesus' command to launch out into the deep. Many want to be of service in God's kingdom, but refuse to heed Jesus' command as to the place of service. If God wants you to launch out into the depths of some heathen land, but you stay home and refuse and resist His call, you will fail as a fisherman. God's man in God's place at God's time, in obedience to God's command, will truly be a power as a soul-winner.

4. *Successful fishermen must have intense love for fishing or they will fail.* Jesus' fisherman must love the lost and have a burning zeal to win them for Christ. A man of God once cried, "Give me souls, or I die!" Paul spoke often of the great desire and even pain he had in his heart that his people, the Jews, might be saved. Dear reader, can you confess before God that you have such love for souls?

5. *A fisherman must have patience and persistency.* George Muller testified that he prayed for one man every day for more than fifty years before that man turned to Christ. Monica prayed for her son, Augustine, over 30 years before he was saved. We need the spirit of patience and longsuffering which was manifested by Jesus as He was about seeking the lost. He "is longsuffering to you-ward, not wishing that any should perish, but that all should come to repentance." 2 Pet. 3:9.

6. *A successful fisherman must have a spirit of hope and expectancy.* I remember once I went out fishing with a man who seemingly never expected to catch fish. He stayed in one spot for hours, being convinced fish would not bite any better in some other place. He never caught a fish. As we fish for men we must believe in the power of God to transform lives. There will be a response to God's call.

## Had His Boy Lived

The chief looked up as Kenneth came in and stood by his desk. "Well, Kenneth?" he said, not unkindly.

"I came to ask you, Mr. Bennett, if you could excuse me from the office this afternoon for an hour and a half. I'll work overtime tonight, if you like, or else make it up tomorrow."

The chief looked up, a shade of annoyance on his somewhat stern face. "Why an hour and a half this afternoon?" he asked the boy grimly.

Kenneth flushed a little.

"I am going to tell you all about it, Mr. Bennett," he replied gravely. "Mother's washerwoman is to be buried this afternoon, and I felt I ought to attend her funeral. She washed for mother for over ten years, and when she was sick she did things for her that other people wouldn't. I can remember yet her long lines of snowy clothes, and mother's delight in her neatly ironed napkins and towels. Mother used to say her clothes were poems. And when she died it was Mrs. Gates who came and put everything in order for me, with each garment packed away nice and clean."

He choked a little.

"A fellow doesn't forget a service like that."

"I've kept in touch with her ever since. Used to see her once in a while on Sunday afternoon. When she was taken sick, I was afraid she wouldn't recover. She had worked so long and so hard it told on her. I took her some flowers the last time I went, and I can see her yet as she said: 'Thank you kindly for your goodness, Mr. Kenneth. It seems strange for me to be having flowers. I've been so busy all my life folk somehow never gave me any. Put 'em where I can see 'em, Mr. Kenneth.'"

Kenneth paused.

"I ordered a few roses to be laid on her casket today," he said, "in remembrance of mother. She—she was always doing things like that. And had she lived, it would have been her wish, I know, that I should attend Mrs. Gates' funeral. So, if you will be so kind, I'd like to be excused for about an hour and a half. I think I can safely promise to be back within that time."

The chief nodded.

"We won't grumble if you should be gone two hours," he replied, his stern face breaking into a smile.

"So you want to attend the funeral of your mother's washerwoman," he said slowly. "It's a very nice thing for you to do."

"Thank you, sir," cried Kenneth, gratefully, as he went out.

The chief dropped his pen and looked after the retreating young figure with his keen eyes. And then somehow a mist dimmed them. He sat in deep thought for some time, thinking of his own son.

"If my boy had lived, I would have liked him to do a thing like that," he whispered huskily. —*Our Young People.*

"60,000 LUTHERAN MISSIONARIES. Every member of our Church in the armed forces is a potential missionary, and many young men and women are faithfully bearing testimony to their Lord and Savior." —*American Lutheran.*

7. *A fisherman must exercise tact and wisdom.* Some fish are caught one way and some another way. When we think of the different kinds of people in the world we realize the need of divine wisdom and tact if we are to win them for Christ. There are the rich, the poor, the old, and the young; the black and white, yellow and red who must be won. Then we think of varying temperaments and personalities of people. There must be a different approach to each one.

8. *A fisherman must have proper bait if fish are to be caught.* The bait must attract fish. So if we are to win men for Christ, the message we give must be attractive. The message as well as the messenger must be such that needy souls feel that here they can find what their heart needs. The Word of God, the Gospel of Jesus Christ, presented by men who are saved, consecrated, sincere, happy and spirit-filled will always bring souls into the kingdom.

9. *A fisherman chooses the best time for fishing.* Fishing is best in the early morning hours in the springtime of the year. So it seems the best time to catch people for Christ is when they are young—before they have been entangled in the sins of the world.

—*Evald J. Conrad.*

## Our Missionary Responsibilities

*Millions the story have never heard,  
Millions for whom Christ died;  
Lost without Jesus, because the Word  
They have been long denied.  
Somebody is dying away out there;  
Somebody needs you for earnest prayer;  
Somebody's waiting for you to bear  
The message of life in Jesus.*

First, each one might ask himself the question, "Just what is my missionary responsibility? Have I a part to play in bringing the message of life in Jesus to others?" Too many of us have been asleep to our responsibilities too long, and much precious grain has been lost on the whitened mission fields of the world. Let us turn to our Bibles and read what God says about this important subject. In John 4:35 we are told to "Lift up our eyes and look on the fields, for they are white already to harvest."

Let us suppose that we could secure a telescope such that by looking through it we would be able to see a few of the world's mission fields. Focusing it first of all upon our own continent we would behold the following religious conditions of the U.S.A. (Assuredly such statistics apply to Canada as well.) About 40% of the American people are recorded on church registers, but only 20% ever attend church; 55% of the young people and children below the age of nineteen have no connection with a Sunday school or Christian church of any kind. Think of it! 25,000,000 American boys and girls out of every generation are never taught to pray, read the Bible, or go to church!

Then there are large groups of people of other nationalities and races who are not being reached by the gospel. There are 350,000 American Indians in the United States, and while half of the tribes have been civilized and made citizens of the country, only one fourth of the tribes have ever heard about Christ. Every ninth person in the United States is a Negro and 7,000,000 of them are non-Christians. Orientals number around 175,000; they have come mostly from China, Japan, and Korea; very little missionary work is being done among these people. There are Jews by the millions, only a few being touched by our Hebrew Mission Centers.

There are 250,000 unchurched men, women, and children of all ages in Pittsburgh, 400,000 in Cleveland, 1,000,000 in New York. In all, there are 60,000,000 unchurched people of all ages in the United States alone.

Please remember that we are speaking about the United States of America. This is a country of glorious liberty; a nation that has the best transportation, telegraph, radio communication, and press facilities in the world. If over one half of the population of this progressive land is in spiritual darkness without Christ, what about the heathen lands and so-called dark continents of the world?

As we have lifted up our eyes to look at just a small portion of the world's human misery, woe, and despair, the picture is dark enough to make us cry out with Samuel, "God forbid that I should sin against the Lord by ceasing to pray for them" (1 Sam. 12:23). Oh, that Christians everywhere might fall on their knees in prayer to God. In Matthew 9:38 we have the command from the lips of our Savior, "Pray ye therefore the Lord of the harvest that He will send forth laborers." And John 14:14, "If ye ask anything in my name I will do it." Ye ask—I will do. What a tremendous responsibility is ours! All the power of an Almighty God is waiting to be put into action at the prayer of one of His children; the very hosts of heaven are marshalled against the powers of darkness at the call which is according to His will. Thus, as a child of God sits with bowed head in prayer that the gospel may be sent to the lands of darkness, though he may not see it, yet as he prays God baffles the powers of darkness, opens the pathways to forbidden countries, and sends forth gospel messengers to the whitened harvests.

Oh, the shame of an unevangelized world; of almost two thousand years delay while we falter in the presence of difficulties. Although we have no power to do, yet God has said, "If you pray I will work, you ask—I will do it."

Dr. Glover, well known authority on Missions states that the commercial world is more alive to the opportunities for advancement than the children of light. The personnel of large industrial firms are scat-

## Praying or Preaching

J. Edwin Orr told of a prayer meeting in the north of Ireland in which a man prayed for a full twenty-three minutes. He started in at Genesis and told God a lot of things He already knew: how He had made Adam and Eve and put them in the Garden, and how they sinned and fell; then, continuing through the Book of Genesis, he finally came to Exodus, and told God a lot more that He already knew: how He led the children of Israel out of Egypt, etc., etc. The man was still going strong, after having "prayed" for twenty-three minutes — he had come, we believe, somewhere in the Book of Chronicles—when the leader of the meeting spoke loudly to him: "Open your eyes, brother, you're preaching!" That brought the man down to earth, and the meeting continued in singing a song.

D. L. Moody used to say, "Public prayers should be short, definite, and to the point." The secret place of private prayer is the place for long prayers. And, when we pray, let us pray and let us not use the opportunity to "preach" to some one, or more, present.

—*Christian Victory.*

"Once more we affirm our conviction that the first hurdle in the road to Lutheran unity lies in our attitudes. If we humbly believe that Lutheran unity can be accomplished in our time, it will, under the pleasure of God, be accomplished. God certainly does not want to keep us apart. Our separation is our own fault. Confessing our faults to one another and admonishing one another we shall march steadily toward the vision of a truly united Lutheran Church which shall be and will be, please God, a light bright and true in our dark world. It is easy to be the pupils of circumstance. It is time for us to become the pupils of God."

—*American Lutheran.*

Give and it shall be given unto you; good measure pressed down and shaken down and running over, shall men give unto your bosom. Luke 6:38.

We thank Thee, then, O Father,  
For all things bright and good,  
The seedtime and the harvest,  
Our life, our health, our food;  
Accept the gifts we offer,  
For all Thy love imparts,  
And what Thou most desirest,  
Our humble, thankful hearts.  
Hymn 244 New Concordia.

tered over the face of the globe, experiencing privation and hardship of every kind in order to open up new avenues of trade. A popular brand of tobacco has adopted a slogan which reads: "A cigarette in the mouth of every Chinese." Members of the American Geographic Society traverse the bleak steppes of Tibet, the steaming jungles of the Amazon and the icy strata of the Arctics in search of information and rare specimens. A well known oil company has as its motto:

"Let's get the light out to every dark place in the world".

However, the world not only needs oil in the lamps of its homes, but even more it needs spiritual oil to light the lamps of its darkened hearts. Yet, when the Master calls for volunteer light bearers, too many answer, "Lord, here am I, send someone else." And only a few respond, "Lord, here am I, send me" to be a prayer missionary in the home, on the farm, in the business office, the classroom, or in the front lines of service.

We have been shown in a small way the great need; do we hide behind the excuse of doing our part, or bit? It is time such excuses and thinking were thrown into the waste-paper basket. God does not want a part of us, He wants all of us. All of our heart first of all, and then all that we are, or ever hope to be, yielded on the altar of sacrifice which is our reasonable service.

Unto the uttermost—give of your gold,  
Unto the uttermost—go where you're told,  
Unto the uttermost—labor in prayer,  
Unto the uttermost—God will be there.

—*Adeline May Tennis*  
in "Luth. Colporteur."  
C.L.B.I. Student.



# Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Jeg er den gode Hyrde.

Joh. 10:11

Den gode Hyrde setter sit

liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba, Første Nr. i November 1943

## 20. søndag efter trefoldighet

## NAAR KONGEN KOMMER

Matt. ev. 22. 1-14.

Av sogneprest Hauge, Brøttum.

Det høres nesten utenkelig ut at folk som blir buden til bryllupsfest i kongens slott ikke gider aa gaa. Disse vi hører om hadde ogsaa faatt god tid til aa ordne sig.

Men like tankeløst bærer mange mennesker sig ad overfor Gud, sier Jesus. Lignelsen idag gjelder først og fremst fari-seerne og jødene. Men i forholdet til Gud ligner saa mange disse avvisende jøder.

Ekesemplene i lignelsen er hentet fra det daglige liv. Nogen av de innbudne hadde nok i sitt eget. De var slukt av verden. Andre gikk derimot til bevisst angrep paa kongens tjenere.

\* \* \*

Alle disse først innbudne har sine triste og uhyggelige paralleller idag. Det er ogsaa et vidnesbyrd om hvorledes Guds ord alltid vekker motstand og uvilje hos nogen. Kongens ord: "De budne var det ikke verd", gir oss adskillig aa tenke paa. Og alle disse først innbudne har dømt sig selv. "Den som ikke tror er allerede dømt, fordi han ikke har trodd paa Guds enbaarne sønns navn", sier Jesus. Men nu gaar innbydelsen ut til alle uten personsanseelse, baade onde og gode. Og alle disse ser det ut til tar imot innbydelsen. Blandt disse er vel ogsaa du som leser denne lille betraktning. Kanskje du husker en bestemt dag da du sa "Nu vil jeg høre dig til Gud". Eller kanskje du gaar og lenges etter aa faa ditt gudsforhold helt i orden?

Ta ordet idag som en innbydelse til dig personlig! En hel og full overgivelse er det eneste svar Gud vil ha. Men til alle som har tatt imot innbydelsen sier Guds ord "Vaak!" Begyndt er ikke endt, det merk i tide! Du som har Jesus kjent, bliv ved aa stride. Jesu tale idag viser hen til bryllupsfestens virkeliggjørelse. Det skjer ved verdens ende. Det er begynnelsen til saligheten som skildres. Den begynner med kongens inntreden i salen. Et hurtig blikk over gjestene fører til en forferdelig opdagelse.

En av gjestene mangler bryllupsklædningen. Legg merke til kongens bedrøvede ord. "Venn, hvorledes er du kommet her?" Han hadde intet svar, ingen undskyldning. Nu blev det opdaget at han hadde levet paa falskt pass, paa en kristentro han ikke hadde hatt. Han hadde bedradd sine kristne venner, men nu stod han der for kongen — selv bedradd, fortapt. Da kongen kom var alt tapt. Denne lignelse er et alvorord til hver kristen. La oss minnes ordene i Aapenb. 3, 1: "Du har navn av at du lever og du er død." La oss prøve oss selv for Guds ansikt! La oss betenke at alle de som faar sitte til bords i Guds rike er de som har tvettet sine kjortler og gjort dem hvite i lammets blod!

## Nu Idag

Leg ikke en krans paa min baare, naar veien mot gravkamret gaar, den kan ikke stanse en taare, ei leke et eneste saar. Omsonst er din "kjerlige tanke", naar hjertet ophører at banke, giv mig heller en blomst, nu idag.

Lad fare al svulmende tale, ved baaren, den lyder vel smukt; men kan dog ei hjertet husvale naar døden har øiet tillukt. De fagreste lovord ei fryder, naar dødsbølgen over mig bryder, giv mig heller et godt ord, idag.

Naar døden har røvet sit bytte, og avskaaret alle de baand, som bandt mig til jordlivets hytte omsonst er den hjelpende haand. Du kan ingen lise mig bringe, naar klokkerne over mig ringe, giv mig heller et løft, nu idag.

—O. M. Bakke.

## BIBELTIMER

## Livet med Gud og livet for Gud.

Av Ludvig Hope.

Det er særlig to sider av kristenlivet som vi maa være vaaken over, om vi ikke skal ta skade paa vor sjel. Leve med Gud og leve for Gud.

At finde og holde den rette vekt mellom disse to er en kristenkunst som synes at være svær at lære. Det ligger saa nær at glemme at livet med Gud ogsaa maa være et liv for Gud. Med Gud of for Gud.

Først faa lyset ind i vor sjel, bli oplyst av Gud i det indre menneske. Først sette sig tilbords i Guds rike. Først ta imot Guds frelse, fred og glede, drikke frit av livets vand.

Og saa gaa ut som en Jesu Kristi tjener, som et levende lys, eller kanske rettere som en lysbærer. Ikke sette lyset under benken men i staken.

Alle kristne begynner sit liv med Gud flittig, troskyldig, barnslig og hjertevarmt.

Men saa er det saa titt at det slakner av.

Kristenlivet blir mekanisk og tørt. Bønnen synes ikke at naa frem til Guds himmel, ilden i det indre slukner og honningen i ordet smaker os ikke mer. Saa minker motet og gleden og troen. Og en stille dyp uro bærer du paa nat og dag.

Hvorfor gaar det slik? Vort liv med Gud faar for litet næring. Samværet med Gud i bibel og bøn gaar paa slump. Til sine tider kan vi bruke bibelen meget og være i bønnerummet ofte — til andre tider gaar det just som det høver. Møter vi noe som griper os, enten det er en tale eller et stykke i et blad eller i en bok, saa er vi paa benene i en fart og ser mot fremtiden med haap og tro.

Men snart ligger bibelen paa hylden igjen og bønnerummet er litet brukt.

En og anden gang griper du kanskje etter bibelen, men jamen maa det gjøres fort! For klokken slaar og du maa være der og der. Alene med Gud er nesten bare et minde fra gamle dage.

Paa den maate blir ikke vort indre menneske fornyet ved Guds aand. Lyset blaffer Lampen oser. Litet olje i karret. Et regellaust liv med Gud skaper en ustø kristendom. Her er det karakter-kristendommen faar sit ulivssaar, fordi gudslivet i os ikke faar nok næring av sit ophav. Unge kristne, hør dette: Lev, regelret med Gud. Han gik og bad etter sedvane, staar det om Jesus. Sedvane er et forhadet ord mellom nutidskristne.

Men han: — han gik etter sedvane.

Det er ogsaa en anden grund til at gudslivet gaar nede. Det hender at mens vi bruker ordet og bruker bønnerummet, saa mister vi trangten til alt dette. Vi blir aandelig talt matleie, det smaker os ikke lenger at ligge nær Gud.

Har du været ute for dette?

Hvordan kan dette ha sig

Livet med Gud maa ogsaa være et liv for Gud. Dersom vi alltid vil ha uten at bruke, faa uten at gi, saa stanse vor indre utvikling.

I Guds samfund kan vi ikke samle ihop ubrukt kapital. Naaden kan aldrig lagres. Vand i et rør uten utløp har ingen kraft. Men naar vandet rinder har det kraft. Derfor, sier skriften, skal det av deres liv som tror paa Jesus rinde — har du set ordet rinde? — strømmer av levende vand. Det skal ikke samle sig i innsjøer, pytter og tjøn. Det er gjennom os at Gud arbeider i denne tidsalder. Vi er hans tjenere. Arbeidet vi skal gjøre i hans rike har to sider:

Først at andre skal faa hjelp av Gud ved os, dernest at Gud kan faa høve til at hjelpe mig ved det jeg hjelper andre. side at vi skal tjene, ofre og lide, saa ser vi side at vi skal tjene, ofre og lide, saa ser vi feil.

Alt arbeide i Guds rike bærer sin frukt til velsignelse baade for den som arbeider og for den som det blir arbeidet for, dersom da arbeidet er gjort med det rette sind.

Den som plukker den fineste frukt, enten den som arbeider eller den som en arbeidet bare for at vinde andre for hans rike, er sikkert at vor Herre setter os ikke til ar-

## Vekkelse - - eller hvad?

Er det virkelig vekkelse meget av det som idag gaar under dette navn? Der prekes med veldig "salvelse". Historier føres tiltorvs, noen haarreisende, andre saa gripende at de er nok til at faa en sten til at graate. Kunster og knep anvendes for at faa folk til at rekke op en haand eller komme frem for forbøn.

Vi har intet imot at folk faar anledning at gi tilkjende, paa et eller andet vis, at de ønsker at faa det godt med Gud og at de ønsker troendes forbøn; men det er unektelig noe usmakelig ved mange av de fremgangsmaater som anvendes for at faa folk til, som det kaldes, at overgi sig til Gud.

At formane folk til at overgi sig til Gud er selvfølgelig baade ret og nødvendig; men det sker aldrig ved kunster og knep og rørende historier. Det eneste middel som kan vekke folk til syndserkjendelse og løse dem og sette dem i frihet er — Herrens ord. At Gud kan bruke andre midler til at faa folk til at lytte til hans kald, det er jo baade bibelsk og erfaringsmessig. Hertil kan han bruke ymse ting, som Pontoppidan sier "Hertil bruker han snart lidelser, snart velgjæringer, snart andres eksempel og saadant mere som kan føre mennesket til eftertanke;" men det er Herrens ord som vekker og frelser. Dersom noen "vekket" og "frelses" uten gjennom ord fra Gud, saa er det noe tilgjort og uekte.

Noe av det som har forundret os, i forbindelse med de saakaldte "vekkelsesmøter" er, at det er en sjeldenhet at vi faar indtryk av at folk er i nød og klemme saapas at de maa ha opgjør baade med Gud og mennesker. Det ser ut mere som noen krusninger paa overflaten.

Har selv været paa "vekkelsesmøter", hvor predikanten holdt en fin og interessant tale, men hverken opbyggende eller vekkende; men naar indbydelsen til at overgi sig til Gud blev git, saa var der en hel flok som stod op og derved tilkjendegav at ville leve for Gud. Blant dem var der flere i sangkoret; men efter at de hadde sat sig igjen, saa var der dem som sat og lo og hvisket til høire og venstre.

Vi sat der og harmedes i vor aand over slik gjøglespil i kristendommens navn. Ved en anden anledning saa vi, nærsagt hele menigheten bøie kne ved alteret og paa gulvet efter at evangelisten hadde fortalt en rørende historie; men det hele forduftet saa snart evangelisten var reist.

Det er ikke noe ualmindeligt at se større

beidet bare for at vine andre for hans rike, men ogsaa for at vi skulde naa vort maal.

\* \* \*

Det er for alle en kunst at komme sig vel gjennom; men verst er det for de kristne, som ikke vil tjene Herren. Han som svøpte sin talent i en klut og grov den ned i jorden, han mistet ogsaa sin himmel.

Efter hvert som vort liv vides ut for andre vides det ogsaa ut for Gud.

Det kristen som ikke kommer lenger end til sig og sit og sine i tanke, vilje og hjertelag, ansvar, bøn og offer — for ikke at tale om pengepungen — han bor i et trangt rum. Hans kristenliv blir tørt og slapt og sløvt. Det blir liggende for nær jorden.

Men naar syn og hjertelag vider sig ut, saa du ogsaa tenker paa ham og dem og deres, naar ansvaret og omsorgen for andre legger et indre tryk paa dig, slik som du kjender det, naar du elsker noen, da blir himlen høiere over dit liv.

Da har du noe at gi til andre, og det du og dine trenger faar du atpaa.

Det tror jeg for fuldt alvor.

"Eders kjærlighet har en sønderbrudt ving", om den ikke bærer dere over verdenshavet" har en sagt, og det er sant.

Din kjærlighet skal bære dig saa vidt som det findes menneske paa jorden.

For vi er alle av ett blod.

For verdens barn er døden en utgang fra alt godt; for den troende derimot en indgang til alt godt.

En løgn er et laan, som man alltid maa betale store renter for.

GYLDNE VINDUER. En liden Gut sagde engang til sin Far, at han skulde ønske han kunde gaa til Huset med de gyldne Vinduer, som stod paa en Høi ikke langt fra hans Hjem, men paa den anden Side af Dalen.

Hans Far gav ham Lov, og Gutten vandret afsted.

Han gik nedover til Dalen, over Elven og opover Bakken paa den anden Side, til han kom til Huset. Da han banket paa, kom Fruen og spurgte, hvad han vilde.

"Aa, jeg er kommet for at se paa de gyldne Vinduer."

"Kom ind", sagde Fruen: "det var morsomt, at du vilde komme til os."

Han kom ind i Huset, og snart kom en liden Pige ogsaa ind.

"Jeg er glad for, at han er kommet", sagde hun; "han kan være min Kammerat".

Hun viste ham Hestene, Kjørene og Hønsene, og tilslidst bad han om at faa se de gyldne Vinduer.

Fruen pegte paa hans eget Hjem paa den anden Side af Dalen, hvor den nedgaaende Sols Straaler forgyldte Vinduerne i hans Fars Hus. "Se, der er Huset med de gyldne Vinduer", sagde hun.

Gutten gik hjemover igjen den samme Vei, nedad Bakke og opad Bakke, indtil han kom hjem.

"Nu, Gutten min, hvad har du set?" spurgte hans Far.

"Far", svarte Gutten, "jeg har set at Huset med de gyldne Vinduer er hjemme".

Bibelforskere paastaar at der findes akkurat 365 "Frygt ikke" i Bibelen. Altsaa et godt og velsignet Raad for hver eneste Dag i Aaret. Lad os gjøre Brug af nænte Ord. Der er desuden ca. 40,000 Forjættelser i Bibelen. Lad os ikke glemme alt dette. Guds Løfter er sande om vi vil tro.

flokk, baade av yngre og eldre, som blir med naar bevegelsens bølge gaar over et strøk; men meget faa synes at komme til et avgjort brud med det gamle liv. Paa møter kan de nok ta del baade med bøn og vitnesbyrd, ellers er alt med det gamle — like letsindige i sin opførsel, like verdslige i sit dagligdagse forhold og man faa sterkt indtryk av at de ikke eier det minste av Guds Aands tuket over sit liv — hverken i ord eller handling.

Enhver kristen gleder sig over ethvert tegn paa at folk følger sig draget til Gud og vil vende sig til ham; men vi er bange for at stor skade er avstedkommet med at man ved kunstige midler prøver at frembringe det som alene Guds ord og Aand kan virke — det blir "fødsler i utide."

Der er et gammelt ord som sier, at "menneskets aand er kraft." Og det er sant. Naar menneskeaanden blir blandet med begeistring og sjelsenergi, og med taarer paa kind, da kan der nok bli bevegelse i forsamlingen, og jo større forsamlingen er des større og mere intens blir gjerne bevegelsen.

Ser det ikke ut som om vekkelsens aand har grepet forsamlingen? Jo, det ser slik ut; men desverre, i mange tilfeller er det kun den menneskelige aands indflytelse paa aand. Eller som en har kaldt det: "det sykologiske sjelsspil i menneskets følelse." "Ikke ved makt og ikke ved kraft, men ved min Aand, sier Herren."

Her er ogsaa en stor fare for predikanter — særlig for evangelister. Skal man faa indbydelser, saa maa man ha noe at "vise for sig." Saa anvender man alle de midler de raar over for at frembringe en bevegelse, der kan likne vekkelse, men som ikke er virket av Guds Aand, men er, som Luther sier: "Resultatet av deres egen anstrengelser," og derfor blir ogsaa resultatet en "Ismael" og ikke en søn født i kraft av løftet. Vi er bange for at mange "Ismaeler" er født i mange av disse saakaldte vekkelsesmøter. Er ikke kristenfolket og predikanter opmerksomme paa dette, saa kan det avstedkomme ubodelig skade, da det skaper en kristendoms type, der igrunnen ikke er noe andet end en aandelig "kvitvask" uten paa et naadeløst liv.



## Canadian Lutheran Bible Institute

The time is quickly approaching for the opening of the C.L.B.I. and I think it is quite in place that a little be said of the school.

Summing up things at large we do well to notice the worldliness that dominates the hearts and minds of the young people. Would it not be well for many of them to reason out life—to realize the shortness of it, and how fleeting and short-lived it is at its best. Does it not behoove us as young people rather to plant the seeds of goodness, greatness, nobility, purity, and Godliness. Being possessed with grand opportunities of youthful life in this swift speeding age, remember that it is in God's word alone that there is a lamp to guide our feet on life's dangerous paths.

This Word of God is opened up for the students at the Bible School, and all that have previously attended have spoken of a fellowship a oneness of spirit, because of the Christian spirit dominating these schools.

Many feel that they have not time to attend. O that many may be prompted to come for the whole term, and if that is not possible—then for a couple weeks, or even a shorter time. God will bless the stay even if it be short. Yes, we are prone to be so busy with worldly things that we lose sight of the one thing needful. Young people are now frequently seen leaving their homes for good paying jobs amongst strangers. How needful for such young people to get thoroughly grounded in the scriptures and on the rock of their salvation. They need to put on the whole armour of God in order to stand against the temptations of the world. On the fast moving road of life there are many pitfalls and no one to give them counsel. To attend the Bible school is really the best way to get firmly established in the Word of God, and to be more fit and ready to go out into the world.

I firmly believe that the school would have a larger enrolment if the school would do more broadcasting over the air. Perhaps this could be done every other Sunday, or once a month. It would give people an opportunity to know what the school really does for the young people.

The Christians ought to remember C.L.B.I. in their prayers and with their gifts.

Let us pray that many may be led to attend.

—Mrs. M. K. Lowry.  
Kingman, Alta.

## Where God Wants Me.

One came to the L.B.I., Minneapolis, Minn., and inquired whether or not it would be worthwhile to take a year at the Bible School.

Wages are high; life is short. It would seem that one should complete his education as soon as possible and get to work at some job.

The school answered as follows: "Would it not be worthwhile to go to the Bible School for a year that one could deepen his Christian life and become more firmly anchored in the Word of God?"

There one would be better prepared for any task. Then the individual, surrendered to God, prepared by God, and guided by God would be able to find and fill the position where God would have him serve."

Is it not a serious question, "Am I where God wants me to be? Am I doing the work that He wants me to do?"

We are absolutely convinced that God has a place for every Christian. If a year set aside for the study of God's Word will help one to find his right place in life, it certainly is worthwhile. The place of greatest happiness is to be where God wants you to be.

—E. C. Peterson.

## Christian Education

"A city's best and highest welfare and strength consists in its having many able, learned, wise, honorable and wellbred citizens. Therefore I beg you in the name of God and our neglected youth not to think of this subject lightly as do many, who do not see what the prince of the world intends. For the right instruction of the youth is a matter in which Christ and all the world are concerned."

—(Luther).

—The American Lutheran.

"The bolt which fastens the door of the heart against Christ is unbelief!"

# WOMEN'S MISSIONARY FEDERATION

Editor Mrs. Josef B. Haave, — Rose Valley, Saskatchewan.

"Cast not away therefore your boldness, which hath great recompense of reward."  
Hebrews 10:35.

This is the word of the Lord to all His co-workers. And so are we all, if we are His. He needs workers who have boldness. If any one should be bold, it should be the co-worker of the Lord. He says to us now: Cast not away your boldness, even hindrances in the work. The work of the Lord always receives its share of difficulty. But the Lord is in the midst of our difficulties and says: I shall supply all your needs. We often lose our boldness in the face of opposition and become fearful lest our weaknesses and failures might become hindrances to those about us. But go to God with the things in which we have erred. As long as we walk in the light, God will make right again the wrongs that we have done to others. God does wonders. Daily we can see much sin and worldliness to lure our dear ones away from God, but remember that the salvation of God has been ordained precisely for those who live in this wicked and dangerous world. Cast not away your boldness!

## The Literature and Reading Project

This department of the W.M.F. aims:

1. To encourage systematic reading of the Bible.
2. To stimulate interest in Mission Literature.
3. To furnish guidance for devotional and inspirational reading.
4. To provide knowledge of the Church and its work.

Through this department the W.M.F. edits and encourages the use of Christian and Mission literature to develop personal faith, purity and consecration. Regardless of what other material we read, the Bible should be our only 'source' book, in it we learn of God's way of Salvation to those who believe. Read a portion of the Bible every day and "Taste and see that the Lord is good."

Just what do you know about Missions in our Church? Where are our mission fields and who are our missionaries? What is their work and what are their working conditions like? The little monthly magazine "The Missionary" gives detailed and up-to-the-minute information on all these questions. And there are many books available through our literature department. Dr. Martin Anderson said: "To me missions means the sharing of Christ with others." Dr. L. W. Boe said in his closing address: "The best way to keep Christ is to give Him away." Our own missionaries have given us a vision of the "March of Faith" in heathen lands in books such as: Zanahary in South Madagascar, Unkulunkulu in Zululand, For the Soul of a King, White unto Harvest in China, and many others.

The work of the Church continues and progresses, but have we intimate knowledge of this work? Our church papers should also be read in every home, because the more closely we follow the reports, and plans published in our church papers, the more gladly we support God's work with our prayers and with our money. The Reading Project is also conducive to better Lutheranism. We can no longer depend upon immigration from the Lutheran countries of Europe to replenish our church membership. We must depend on the people in our own local communities for future church members, and many of these know very little about our Lutheran teachings. Such books as: Martin Luther, The Friar of Wittenberg, and Katherine Luther of the Wittenberg Parsonage, would help greatly to make them more intelligent and more Lutheran-conscious church members.

Then what of the funds gathered for Centennial, Budget, Missions? We can rest assured that this money is not kept in cold storage, but used for schools, hospitals and bringing Christ to the heathen.

Books are keys to wisdom's treasure,  
Books are gates to lands of pleasure.  
Books are paths that upward lead,  
Books are friends. Come let us read!

"Beer," says an advertisement, "is a product of nature. So is a rotten apple."

## How to Organize the Reading Project

Mrs. J. M. Hammer, in Lutheran Herald.

In one Ladies' Aid the procedure of organizing and carrying on the work of the Reading Project has been something like this:

1. Reading Project presented at a meeting — aims, history, value of reading, showing W.M.F. Reading List, several of the books discussed.
2. Secured names of those who wished to belong to the Reading Project.
3. Elected Reading Circle Chairman.
4. What they decided to read: New Testament — one chapter a day; Lutheran Herald, The Shepherd and W.M.F. News Bulletin; five books on W.M.F. Reading List.
5. Two books were donated by the Ladies' Aid.
6. The Ladies' Aid was divided into four districts, one book placed in each district, with two books in the largest district.
7. Each one might keep a book three weeks.
8. When a book was read, the name of the reader was put on the flyleaf of the book, and the reader notified the local reading chairman that she had finished reading it.
9. The chairman then suggests where she is to leave the book next, usually with a neighbor. Thus books move from family to family, and then on to the next district.
10. The chairman keeps a chart on which she marks the date when each reader completed the book and where each book is located.
11. At Ladies' Aid meetings occasional book reviews have been given.
12. Check is made on Bible Reading.
13. These ladies have enjoyed their reading very much and look forward eagerly to the next book. Some have said, "After reading these books, I almost feel ashamed of myself; I feel I am doing so little for the kingdom and for my Lord."

To be a Reading Project chairman in your local organization is a joyous privilege. Every chairman should give time and thought to create interest in and enthusiasm for the Reading Project. Work for it. Pray for it. Beginnings may be small, but pray that big things may be accomplished for the Lord through this reading.

Do not neglect books for younger children and for older children. Become acquainted with these books. We cannot guide our children in their reading if we ourselves do not know books that our children should read. A little boy about ten years old said to his mother one day in a drug store, "Mother, I want a book. What book shall I buy?" The mother answered, "Oh, I don't care, buy any book you want." Did that mother know books? Did she guide her boy in reading? What an opportunity that mother missed!

Here is a short list of Children's Books which may be had for 10c each from Augsburg Publishing House. Prayers for Little Children, Old Testament Stories, The Story of Jesus, My own Book of Prayers. These are beautifully colored and children will read them again and again for their beautiful inspiring stories.

## L.D.R.s Stand By

After the regular October meeting, the Rose Valley L.D.R. girls spent the remainder of the evening in a novel way. They were invited by their host and hostess, Mr. and Mrs. McAllister, to make an electrical transcription. The girls sang in unison the old familiar hymn of faith and justification "Rock of Ages". We all experienced a thrill as we heard our own voices singing back at us.

With an empty treasury, the Zion L.D.R. pledged a \$10.00 contribution to the Centennial Thankoffering, and now are going forth to make it a reality. Has your L.D.R. made its contribution?

\* \* \*

Evening and morning, sunset and dawning,  
Wealth, peace, and gladness, comfort in sadness,  
These are Thy works; all the glory be Thine!

## Thank Offering

After these many years it would seem that the work of Thank Offering should be familiar to everyone. But there are still some who know little or nothing of it, and many others who still have something to learn of the scope and variety of the work, with its two-fold interest, in promoting two of the great branches of the work of our church-charities and education.

It was Christ who through the church brought into being the ministry of mercy. Much of this work has now been taken over by the state and other agencies. But let us not be deluded into thinking there is nothing left for us to do. The church of Christ must always be actively interested in the plight of the underprivileged, the delinquent, and the distressed. Let us look about us, be awake to the needs, and act and give as we are able. Our many charitable institutions need our prayers and our gifts. Their maintenance is our task; it will not be done if we fail to do our part.

Christian education — what an important factor it is in the lives of all! We remember again the greatness of the vision and the extent of the sacrifices of our pioneer forefathers, that we might have the blessing of Christian enlightenment. They pioneered in the era of small beginnings. Our reverence for them grows as we contemplate their untiring zeal and devotion to the program of providing for their children that which they counted highest and best in life. Each succeeding generation has added its contribution to the development of Christian education among us.

Today we are called upon to pioneer in a new and greater era, one far more complex and demanding. As we have been benefited by that which our church has done for us in elementary and higher Christian education, we are better fitted to carry on and to cope with the difficult problems of this age.

Do we need churches today? Shall we need them tomorrow? There can be but one answer. Then we of this generation must put our shoulders to the wheel, helping to make the work of parish education even more effective, and to build even greater and better these Christian schools of ours. When we see the great army of pastors, missionaries, teachers, and other workers in the church, and the great number of Christian teachers in the public schools who have come from our church schools, then we ought to be inspired to increasing support of these institutions. We do need our church schools now as ever; indeed, now as NEVER before.

Thank Offering is the channel through which we women of the church make an added gift to Christian education, in gratitude for our blessings. May I again describe it as going the mile. The work has gone forward as measured by increased giving from year to year. We thank God, and ask for His continued blessing on us and our work for Him.

—(Lutheran Herald)

## Alive to Opportunities

Often times I feel that the business world is more alive to opportunities than the church is. When you move into a community in the city, the first one to greet you is the milk man with a bottle of milk, asking that he may serve you. The newspaper boy is there with the same request, the laundry and the dry cleaning establishment. All are eager to be at your service, while the church sits idly by with the message of eternal life, hoping that you will find your way to church by yourself. We have the greatest gift in the world to offer yet we hide our light under a bushel and fail to offer it. The command of Christ was to go into the highways and byways and constrain them to come in. If we are Christians, followers of Jesus Christ, that is what we must do.

—Rev. C. P. Rasmussen.

—Be Wise — Don't Alcoholize—

Times without number, awake or in slumber,  
Thine eye observes us, from danger preserves us,  
Causing Thy mercy upon us to shine.  
Concordia, No. 291.